

i

STUDENT
INSURGENT
24.3

DEC  L  NIZE

ALL

YOU WERE TOLD

IS LIES

DEDICATED...

to the beautiful, resilient Indigenous peoples of what is now known as the Oregon Territory, who have been terrorized by foreign occupation since the 1700's.

To our elders and ancestors for their impenetrable strength to endure the hatred, stigma and oppression imposed upon us by this racist, privileged, imperialist society.

Our precious elders and ancestors who without, we would not know our creator, family, roots, land, history or selves.

To those that have gone. To those that are here. And to those to come.

Our history will stay alive as long as we remember.

Through us, they live.. In memory, in spirit, in language..

I am them and they are me..

With honor, respect, love and eternal gratitude,

**~ Kayla L. Godowa-Tufti,
member of the Confederated Tribes of Warm Springs of Oregon, descendant of Indigenous**

Dear Reader,

Welcome to the "Decolonize" issue of the Student Insurgent! While reading this issue, you may start to feel some discomfort. You may feel insecure about the ground you are standing on, or the place you are inhabiting. Your sense of entitlement, your wealth, and the privilege you've inherited may feel threatened.

This is a good thing.

Colonization is an ongoing process. It is a process of war and environmental destruction. It is a process which rewards domination rather than cooperation, that values wealth over happiness. It is celebrated by myths of "Thanksgiving," "Columbus Day," and through the appropriation of indigenous traditions for material consumption.

We propose that colonization must be confronted. This land is physically colonized, as we are each internally colonized. Decolonization must confront colonization in its many forms. That means looking within ourselves, as well as outside ourselves, and seeing the negative effects of its existence.

Decolonization can exist in many forms. We propose that it must be a source of revolution, and a goal with revolution.

Solidarity,

--Thomas Walker, Student Insurgent Co-Editor

Contents

Letters to the Editor.....	1
What are we Celebrating.....	2
Drawing the Line.....	3
Indigenous Solidarity Day.....	4
Whose World Is This.....	5
A Need for Peace.....	11
Neocolonialism in the Americas.....	13
Poems.....	14
Colonial Ghost Armies.....	15
More Poems+Art.....	17
CROSSWORD!.....	18
Stencil-making.....	19

Contributors

Kayla L. Godowa-Tufti
Cims Gillespie
Nisha Burton
Walidah Imarisha
Thomas Walker
Claire Winograd
Eric Koechlin
Crash
Paige Corich-Kleim
Reginald S. Lewis
Uriah Smith
Karyn Smoot

Editing+Layout

Thomas Walker
Nisha Burton

The Student Insurgent is based out of the University of Oregon in Eugene. We are a radical publication that seeks to deconstruct the existing social order and facilitate its replacement with one which is ecologically sound and functions on egalitarian lines. We strive to be an open forum — somewhere the silenced and oppressed can express their ideas and opinions free from the filters of the mainstream media.

Subscriptions are \$15 a year by mail. The Insurgent is distributed freely to UO students, the community, and prisoners.

The Insurgent encourages its readers and supporters to submit news and feature articles, short fiction and poetry, cultural criticism, theory, reviews, etc. Graphics, cartoons, and photos are also more than welcome. If you would like your material to be considered for publication, just e-mail or snail-mail any content you'd like to submit to the address below. We reserve the right to edit any submissions for grammar, clarity, or length.

Poetry and art will not be edited or censored in any way. All articles, with the exception of unsigned editorials, solely reflect the opinion of their author and not necessarily that of the Student Insurgent.

*United
in struggle*



What Are We Celebrating?

2

by **Kayla L. Godowa-Tufti**,
member of the Confederated
Tribes of Warm Springs of Or-
egon, descendant of Indigenous
peoples of Oregon, Washington
and California

In 1990 President George H.W. Bush approved a joint resolution designating November 1990 "National American Indian Heritage Month." The irony is that this falls around the same time as Columbus Day, marking the "discovery of America" and beginning of colonization. Genocide, degradation, disease, theft, rape, displacement, starvation, all followed colonization for Indigenous peoples, and the exploitation of Indigenous cultures continues to this day all over the world.

It follows Halloween, which always seems to resurrect the uncomfortable cultural appropriation. I can never go a year without seeing someone dressed up "like an Indian." As if some fake feathers in your hair and paint on your face makes a person even close to defining the rich culture, history, legacy and struggle we have as Native people. It is a blatant mockery of our ethnicity, for those that may be unaware.

And for the grand finale ... Thanksgiving. The day to stuff your face with turkey, and wake up early to catch those Black Friday bargains. Truth be told, we live in a commercialized society where all peoples culture, ethnicities, gender and identities are up for blatant objectification. Unfortunately, only during this stigmatized time of year, do Indigenous people arise in the psyche of American culture.

Is it OK for a stereotypical image of Native people to be perpetuated whether it be mascots, advertisements, movies, costumes, etc.? And if I want to protect the dignity of my community by preventing a stereotypical image of my demographic from being perpetuated throughout our town, am I somehow "just overreacting?" Due to our culture that has become so well adjusted to injustice, it is very difficult for us as Native people to defend our identities with dignity. Especially during a time of year that has so many stigmas attached to it.



Is it possible to have an honest dialogue about the genocidal history that this country was founded upon? Our ancestors were among the first victims of this terrorist attack we know as colonization. This hateful language and ideology has degraded our precious African-American brothers and sisters throughout history, and that same ideology is terrorizing our fellow Indigenous brothers and sisters south of this "American" border. It runs rampant, waging the longest and least talked about war in U.S. history on innocent civilians of the Middle East. Yet, when we want to have an honest dialogue about colonist ideologies and how white privilege has been systematically put into place throughout this world, country and history, it is somehow offensive, and the New Jim Crow isn't?

The Native community, just as so many other stigmatized communities, has suffered many losses over the last century at the hands of this oppressor, and we are still here today. We are the survivors of the attempt of the U.S. government to exterminate an entire culture. I cannot speak for every indigenous person, but some may share this sentiment when I say, our ancestors did not suffer to be later remembered as characters and as a culture to be made a mockery of. This is supposed to be a time when we honor and remember our Indigenous peoples with dignity and respect, especially those that have passed on. I am Klamath, Wasco, Chinook, Molalla, Paiute, Warm Springs, Yakama, Pit River, Modoc, all tribes of Oregon, Washington and California, and I have been a resident of Eugene for 18 years.

Being a Native woman, I am 2.5 times more likely to experience a sexual assault than women in other ethnic groups and was born into an ethnic group with the highest poverty rate in the nation at 39 percent. I live in a world where I can be harmed, just for being who I am. Though I am very proud to be a strong survivor and part of the tradition, this is why it is often referred to as "the struggle," because we are still subject to harm to this day. Our families have called this land home for thousands of years and would like to continue to live here for thousands more with peace, dignity, honor and respect. Happy Native Heritage month!

Kwathla, thank you.

Drawing the Line.

*This land was Mexican once,
was Indian always, and is
And will be again.*
--Gloria Anzaldúa



Decolonization means the abolition of arbitrary political borders. These borders are colonial lines that serve those in power and allow for the exploitation of the global majority. They have been determined by conquest, war and greed. The US-Mexican border is a perfect example. Defined the Mexican-American war, in many places the line doesn't follow natural boundaries (except on the Rio Grande). Two forces drew a line of where one's colonized land would end and the other's could begin. In more recent times, this barrier has been built up and reinforced by the War on Drugs and a resurgence in racist anti-immigrant sentiments. The jagged steel fence tears through the landscape, breaking up the seasonal migration of people and animals, creating flooding, and costing millions of dollars.

The privileged cross borders with no problem. For them, the walls hardly exist--a twenty minute wait, some paperwork, just a bump in their day. The flash of a US Passport or money can get anybody across. Corporations and the wealthy have no problem with borders, crossing them at will. They benefit greatly from things like the North American Free Trade Agreement, which allows the US to flood the Mexican market with subsidized corn and beans. The building of maquiladores allows US companies to manufacture products in the borderlands, with lax environmental laws, then truck products to the hungry market in the United States. They can ruin the livelihoods of countless people and undermine economies with no accountability, chalking it up to globalization and competitive business. It's the majority of people, those without the privileges of wealth and citizenship of a select few countries that are the most affected by policies and physical walls.

Political borders also create state citizenship, allowing governments to work within the confines of citizens rights, instead of human rights. They are less accountable to those who they don't recognize as their own. Without rights and resources available, a vulnerable underclass emerges. By militarizing our borders and pushing people into the desert, we put people in an even more horrible position. Crossing the border has become deadly. The threat of deportation has become, in some cases, a death sentence. We don't deport people because we want all immigrants to leave. If this were to happen there would be mass famine, food rotting in fields. We detain and deport to make money for private prison companies and to strike fear in the hearts of those who are here, so that they can be easily exploited and taken advantage of.

Borders are disrespectful. They have no regard for anybody or anything but the decision makers and stakeholders in their construction. The US-Mexican border violates indigenous land rights, environmental regulations and human rights.

Abolish the Borders.

Decolonize.

no fences.

no borders!

Indigenous Solidarity Day used to Decolonize 'Columbus Day'

By Cimmeron Gillespie

The University of Oregon's Native American Student Union (NASU) held Indigenous Solidarity Day, an informational and cultural celebration to challenge the legacy of the genocidal manic Cristobal Columbus. There were speakers, singers, a comedian, and hip hop artists who made it very clear that indigenous people are still very much alive in spite of Columbus. The purpose of Indigenous Solidarity Day is to challenge the idea of celebrating 'Columbus' and replace it with a display of solidarity with the Indigenous peoples.

Columbus a man who was... a greedy as fuck capitalist who wanted to traverse the world to make money for the monarchs of Spain and to subjugate humans in the name of the flaming cross of God. To get this money Columbus used an ancient map, taken from when the African Moors occupied Spain. He bumbled across the Atlantic, got lost, almost died. He landed on the shores and immediately began taking, raping, and murdering the local people. He took slaves as payment to the monarchs of Spain and used the rest for plantations and mining. For those who tried to escape his bloodlust, Columbus burned at the stake with green wood, so it would be more painful. As the screams grew louder, they interrupted his sleep, so he ordered wooden stakes be pounded through the bottom of the jaw into the victim's skull. Even Bartolomeu de Las Casas, a Catholic religious figure and contemporary of Columbus in colonized lands, called him a bloodthirsty tyrant. Columbus eventually exterminated all the people he met on the island he landed on. Aside from being a horrible excuse for a human being, he ushered in a wave of invading colonial murderers and neither he nor colonizers today should be celebrated. As a sign in the NASU office poignantly reminds anyone who walks by "You are on Indian Land", this sign reminds us that all of the 'Americas' were stolen from Indigenous peoples.

Indigenous Solidarity Day reminds us that the legacies of colonialism continue to thrive in the US. The mere notion that such a man should be celebrated is a disgrace to memories of those who died at his hands and to the generations of indigenous people's who continue to live with his legacy. Columbus laid the foundation for the trans-atlantic slave trade, invasions, and conquest. Columbus must not be celebrated and instead Indigenous Solidarity Day gives us something worth celebrating -- the lives of Indigenous peoples today.



Whose World is This

Race and White Supremacy in the Anti-Globalization Movement

by Walidah Imarisha, published 2001

The anti-globalization movement will always remember the Genoa protests against the G8 as an unmitigated war where the state showed its repressive power. Many activists were shocked and dismayed by the blatant brutality shown by police, crystallized in the murder of Carlo Giuliani, a young Italian anarchist protester. Many, especially white anarchists, were shocked and stunned by the disregard for life shown by Giuliani's murder.

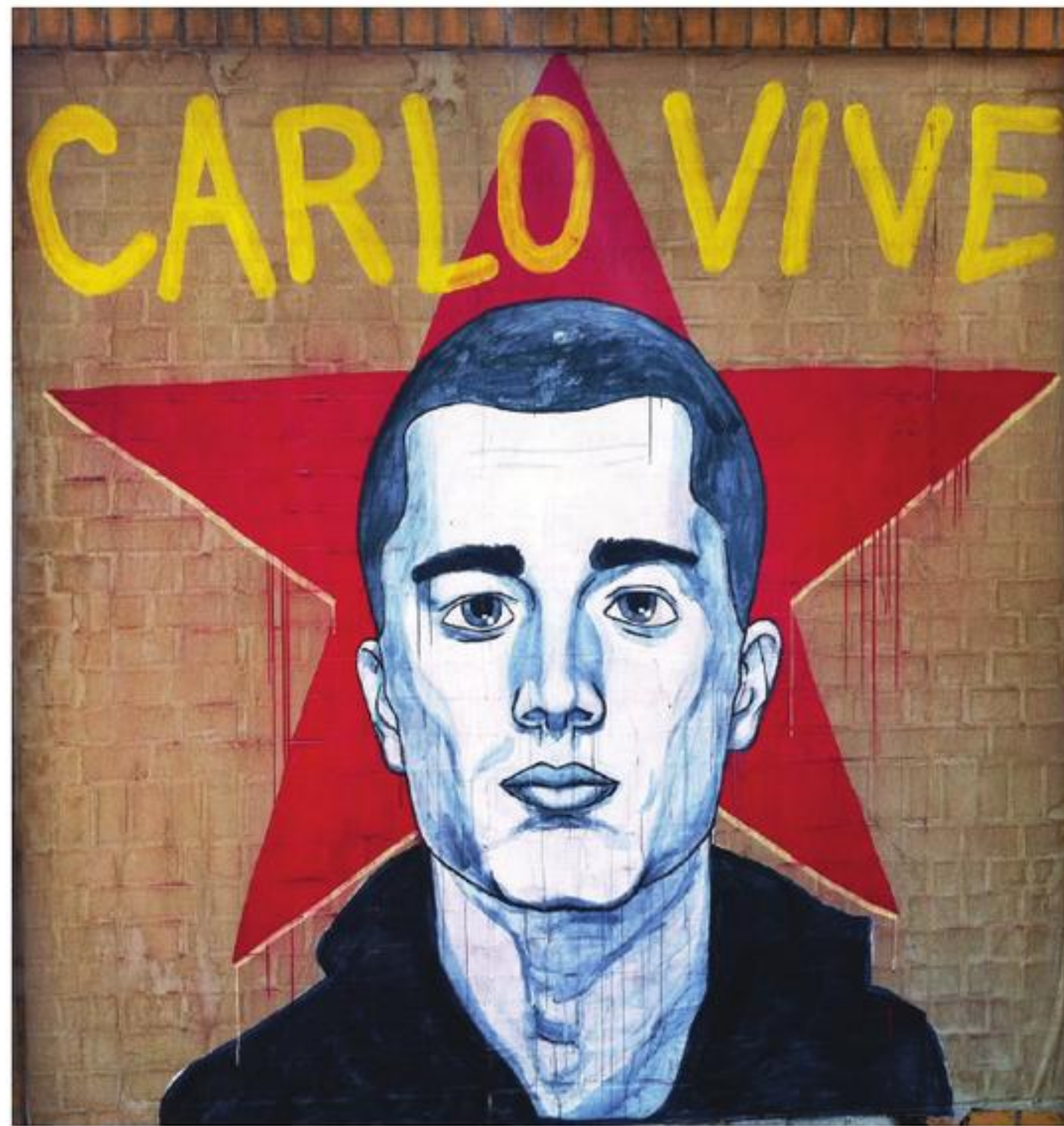
While we must mourn Giuliani's death and use it as a catalyst for continued organizing, some are calling Giuliani "the first person killed in the anti-globalization movement." This statement and the mentality behind it epitomize a thinking centered around whiteness and western reality that pervades the current movement for social justice, a mentality that has left many people of color frustrated and angry.

Carlo Giuliani was shot by the military forces of an international global economy struggling to keep capital at the top and people at the bottom. He was killed, not because he was in the off limits zone the police arbitrarily erected, but because he was using his body as his voice, screaming out against the injustices in the system. The fact that he was not only shot but also run over by a tank shows the disregard this system has for a human life.

But it is a disregard for human life that people of color have always been intimately

aware of. Globalization is not a new concept; it has been in practice for centuries. The first full-scale globalization of "products" was the slave trade with African people as the commodities being bought and sold. From the inception of this country and before people of color have been important only for what the dominant culture can leech from our bodies. Black people were considered 3/5 of a human being according to the constitution; Native peoples were classified as "children" legally with the state as their parent; Asian people were imported like goods until they were no longer necessary, as are Latino people today. And now we have the

growth of the prison industrial complex, which uses Black and Brown bodies predominantly for the same purposes. The use of police to further this criminalization of melanin is nothing new to us, so the brutal police tactics used in Genoa are no surprise; any brotha or sista on the block could tell you a hundred stories like it that never made the front page of the newspaper – hell, they didn't even make it into the newspaper.



Some have talked of Giuliani's murder as "the first North American/western/European death of the anti-globalization movement," to address some of these concerns. Aside from being an unwieldy title, it more to the point ghettoizes brown struggle within the movement, and devalues brown life. With the thousands, the millions, of activists and rebels and revolutionaries of color who have been massacred the countless millions of workers and the poor who have died simply because they dared to be born, to feel the need to set Giuliani apart is really to say that this is the

first death that matters to the movement.

Around the world, people of color bear the brunt of globalization, and have since its inception. And when people rise up against globalization in Third World nations, as is happening around the world today, it is people of color who are cut down with increasing frequency and disregard for human life. The Left mourns Carlo Giuliani, as it should, but doesn't even know the names of those who died putting their bodies in the line of global capital's fire around the world.

Protesters were killed in New Guinea, and it didn't even get mention in the majority of the "progressive" press. Giuliani is killed, and it's the front page of every alternative media outlet. One flyer I read in Portland said, "With comrade Giuliani's death, it begins a new stage in the struggle against Capitalism." I'm not trying to detract from the horror of Giuliani's murder when I point out that if he had been a Black man in Nigeria fighting to get Shell out of his country and government thugs hired by the corporation had shot him down, no one would know his name.

This is the fault of the movement, of the activists and organizers who do not go in search of this information, but

The reason globalization often isn't framed to challenge white supremacy is because if it was, white activists would have to accept their own white privilege. As long as the focus is on corporations like Chiquita and their exploitation of labor, no mention of race, white activists do not have to look at their role, both within and outside the movement, in the continuation of global racism. I have seen far too many activists talk about the racist exploitation of Third World peoples, then take full advantage of their white skin privilege whenever the chance arises. What for some is an exercise in ideology is for people of color a mission of survival. This is part of the reason folks of color have been hesitant to join the anti-globalization movement, especially in this

Around the world, people of color bear the brunt of globalization, and have since its inception.

instead rely on mainstream media sources with their own agenda to spoon feed them knowledge. It is also the fault of alternative media for not prioritizing these incidences of repression and resistance. Independent media sources are useful only in that they not only bring us accurate information that is distorted or omitted from mainstream press, but also to frame those stories in a way that is anti-racist, anti-patriarchal, anti-heterosexist, anti-classist, anti-imperialist. It is on these news outlets to do their own unlearning oppression work, so they do not end up perpetuating the same system that deems people of color's death less important than those of whites. If they are not fulfilling that role, those alternative media outlets need to be dismantled, and something new put in their place.

The current anti-globalization movement is not addressing people of color, not even wording the dialogue in a way that involves people of color. This is unacceptable when we are the central players in oppression. The racial chauvinism of the anti-globalization movement in America and Europe, run predominantly by white privileged activists, feels it can be the savior to the peoples of the world.

Without an anti-racist foundation, you run the dangerous risk of sounding exactly like the far Right's anti-big business rant. Neo-nazi groups have called the Battle for Seattle "the greatest showing of young white power in recent years," and racist skinheads attended some of the protest. This is because anti-capitalism, without the understanding that the foundation of capitalism is rooted in white supremacy, is easily swayed to reactionary racism. This only serves to further alienate communities of color from this movement. If racists are your allies, people of color are not.

country; we have seen our white allies fade into the woodwork when real repression comes down, with us left holding the bag. White activists, especially those who are middle class and college educated, always have the option to rejoin society and receive all the class and race advantages they were born into.

In the struggle, on the front lines, white privilege protects white people. White activists get arrested; we get beaten. White activists get beaten; we get killed. Their organizations get raided and their people imprisoned, while the system drops bombs on our homes, as the City of Philadelphia did in 1985 to the MOVE organization. All levels of state repression are disturbing, but it is radicals of color who are sentenced to the longest prison terms, who are murdered in their beds by police forces, who are forced into exile for centuries.

So the police response in Genoa was only surprising to white activists who had previously been shielded from such blatant displays of police power by their privilege. I have heard many people say that the mass globalization convergence protests of recent years are useful because they "make people see the violence inherent in the system." The oppressed peoples of the world don't need a protest to see cops cracking skulls – they can just look out their window.

When the media covered a recent case of a young Black man who was brutally beaten by police, a young white man told me with confidence he could relate, because he had been arrested during the Republican National Convention protests. Statements like these deny the white privilege these protesters live under every day. The simple fact that they had

7 to go to a protest to get their asses beat, while this young brotha only had to step out of his front door in the neighborhood he has lived in his entire life. This activist was in a lock box and had made a conscious choice to take the consequences of an action he knew would most likely end in arrest. This brotha was walking down the street, headed home after a long day at work. The activist had a couple bruises and was sore for a week. This brotha was hospitalized in intensive care.

Another example occurred when I went to a May Day march, ironically enough, against gentrification in Portland Oregon a couple years ago. This march paraded through North and Northeast Portland, which is the historic Black community. The march was conceived of, orchestrated and led by white people who had done almost no outreach to the community through which they were marching like an occupying army. When the police moved in to attack the protest, it was only the support and active presence of Black leaders, who joined the march even though they had not been told of it ahead of time, that stopped the assault. I can only imagine what that protest could have looked like, what it could have accomplished, if real coalitions had been built, if real dialogue had taken place, if white people actually listened to Black people about what support they needed to combat gentrification.

I've heard white activists say ad nauseum they don't know how to get communities of color involved in their organizing work. If you are asking that question, it's never going to happen. You are already operating from a privilege mindset where folks of color should fall in line with your actions, should be tokenized in your organizations, and be happy to be the token spot of color to alleviate your white guilt. This is about white people setting the agenda for issues that disproportionately impact people of color. This patronizing mentality is not new; you can read Frederick Douglass saying the same thing to William Lloyd Garrison during the movement to abolish slavery. The Student Nonviolent (later National) Coordinating Committee went so far as to expel white people from its organization in 1967, because those people were unconsciously and consciously reproducing the dominant culture's hierarchy of race.

The white-dominated Left has to recognize people of color belong in leadership positions in any movement for justice. We have to be at the forefront of the movement because we are at the forefront of the oppression. Our skin has been our voice, and our lives are the rocks we throw at the system's tanks. They very act of people of color demanding to be treated as humans is seen as an act of treason.

We are the ones on the front lines every day; we can speak for ourselves. White activists need to find ways to work in coalition and support these efforts that are so essential to undermining the foundation for institutionalized imperialism and racism. White people have to do work on their own internalized white supremacy, because people of color cannot continue to fight a battle on two fronts; one against global capitalism, and the other against white privilege in the movement.

POLICE MISCONDUCT

The National Police Misconduct Statistics and Reporting Project (NPMSRP) was started in March of 2009 as a method of recording and analyzing police misconduct in the United States through the utilization of news media reports to generate statistical and trending information.

In general...

From April 2009 to June 2010

5,986

Reports of misconduct have been recorded

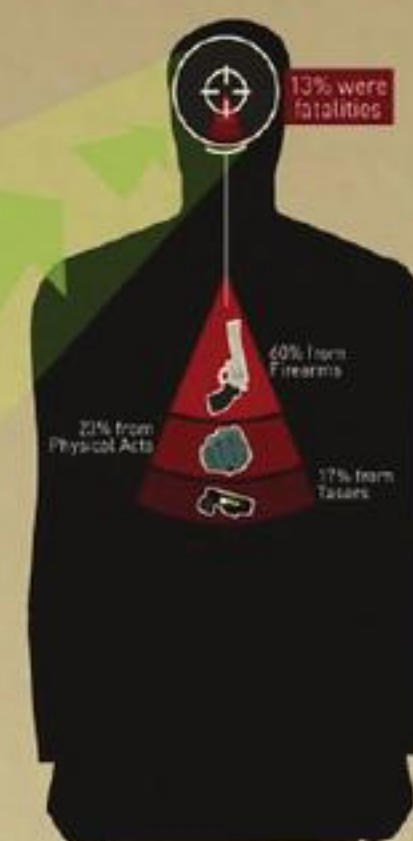
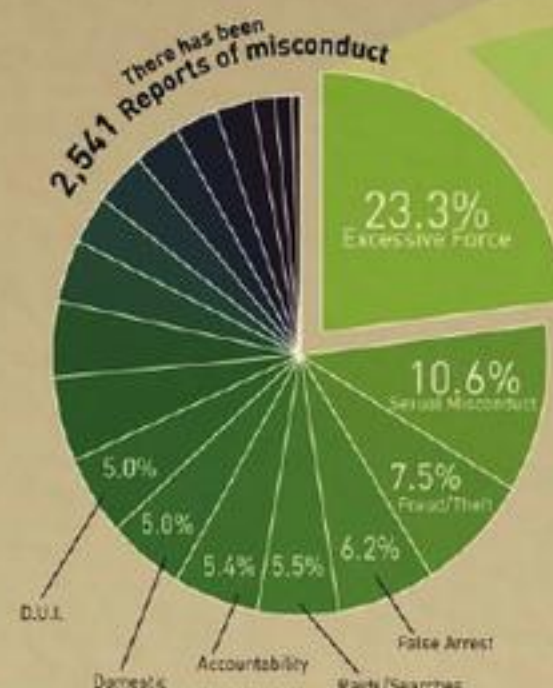
382

Fatalities were linked to misconduct

\$347,455,000

Had been spent in related settlements and judgements

In 2010 so far* ...



Misconduct rated by state

Least 5

Most 5

- | | |
|--------------------------|----------------------------|
| 1. Maine (356.35) | 1. Oklahoma (2105.26) |
| 2. Arkansas (362.80) | 2. Montana (1938.22) |
| 3. Kansas (381.74) | 3. Vermont (1839.93) |
| 4. Idaho (446.76) | 4. West Virginia (1789.47) |
| 5. North Dakota (490.20) | 5. Tennessee (1764.44) |

Figures show averaged report projections if there were 100,000 officers.

Police officer convictions (2009)



Percent charged that went through to conviction



Percent convicted that received prison sentences



Average length of time spent in prison

*From January to June

Did you hear about that
super-intense gang?

No! What are they?
Crips? Nortenos?

No--something else.
Much more organized and violent.
They've killed 498 people this year
alone! That's not even the half of it...
They lock people into cages for years,
coerce them to work, and beat people
up-- even if they just disagree.

Whoa, that's not cool.

I also heard they all
wear blue, or sometimes
black, and where big
shiny badges. They're
fuckin' thugs.

Fuckin' Cops.

No Justice No Peace!

"The bombastically titled California Street Terrorism Enforcement and Prevention Act of 1988 states that 'any person who actively participates in any criminal street gang' (defines as three or more people involved in criminal activity) can be punished with a year in jail....
"How does one earn this dubious distinction? In Fresno, as in most of California, law enforcement uses a standardized list of ten criteria to vet alleged 'street terrorists.' The determination include admitting to gang membership; associating with gang members; corresponding with gang members; having one's name appear on a gang document, such as a letter; being identified as a gang member by another police agency; having gang-style tattoos; making gang hand signs; writing gang graffiti; and most pernicious of all, wearing gang clothing, such as red or blue jackets and baggy pants. If a person meets three of these criteria, he or she is entered into the Cal Gang database as known gang member. To be deemed an associate, one need meet only two of the standards."
- Lockdown America, pages 121-122

WINNEMEM WINTU HISTORIC TIMELINE

1852

1852 The U.S. Senate refuses to ratify the Cottonwood Treaty, and 17 other treaties filed under an injunction of secrecy not lifted until 1905. The treaty promised the Winnemem a 25 square-mile reservation south of Redding bordering the Sacramento River.



1889

1889 "Wintu-Yana Petition" sent to President Benjamin Harrison. This petition will set in motion actions that will aid all California Indians except the very people who sent it.



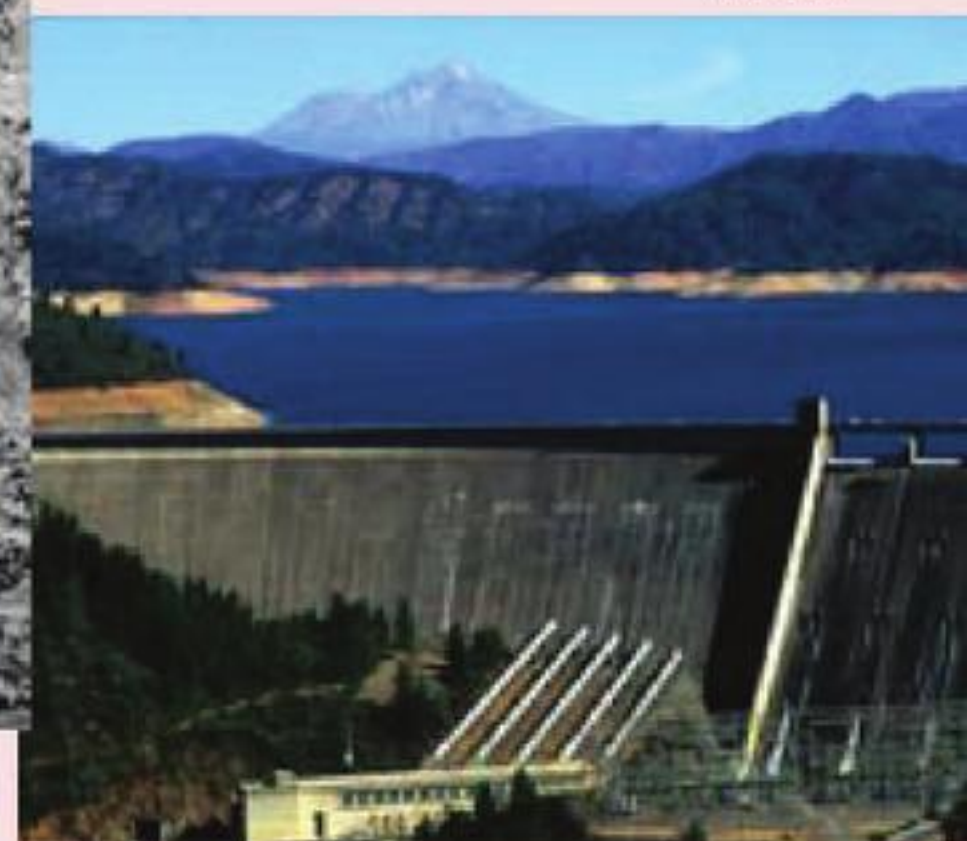
1928

1928 Winnemem Wintu travel by train from San Francisco to Washington, D.C. to plead for an investigation of their "lost treaty" case in the U.S. Court of Claims.



1938-1945

1938-1945 Construction of Shasta Dam. Upon completion, it creates the largest man-made reservoir in California. 183 Winnemem burials were moved from the McCloud River to a cemetery in Shasta Lake City.



1971

1971 Toyon Lake City is occupied by Winnemem, of other outside lived there until government forced bulldozed all homes.

1887 The Winnemem hold their last (public) war dance at Baird (now under the waters of Shasta Lake). After 1887, the war dance and other ceremonies went underground, to be held only in secret.

1887

1893 U.S. President Grover Cleveland authorizes the issuance of land allotments of up to 160 acres to non-reservation Indians. These allotments allow Winnemem to remain on the McCloud River.

1893

1937 The U.S. government takes allotments to begin removal of Winnemem from the river. The Indian Land Acquisition Act for the Central Valley Project is introduced.

1937

1938 Florence Curl relocates from the flooding at Baird to a village site located at the base of Bear Mountain, northeast of Redding. The property is owned by Andy Jones, whom Florence Curl marries. The village (once containing over 40 house pits) is still inhabited by Winnemem Wintu.

1938

1971

1971 Toyon Center in Shasta City is occupied by the Winnemem, other Wintu, and other outside Indian people. They lived there until 1989 when the government forced them out and razed all their buildings and homes.



1990

1990 On June 16, Caleen Sisk-Franco, her husband Mark Franco, nephew Rick Wilson and Susan Marie engage in a fast for acknowledgement of the Winnemem's tribal status, under the direction of Winnemem spiritual and tribal leader, Florence Curl Jones. The fast lasts 21 days and is brought to a close by Senator Daniel Inouye's promises to assist the Winnemem Wintu in clarifying their status.



2003

2003 Winnemem leader Florence Jones passes away at the age of 95 and is buried with her parents in the Winnemem cemetery, which now bears the historically inaccurate name "Shasta Indian Cemetery."



2007

2007 Tribal Leader Caleen Sisk-Franco testifies at the United Nation Permanent Forum on Indigenous Issues about the U.S. government's failure to live up to its treaties, and on the cultural genocide of the Winnemem people.



...tes
...a
...ase
...of
...ned by
...Curl
...ntaining
...habited

1979 Pursuant to the American Indian Religious Freedom Act (AIRFA) of 1978, Florence Jones receives a use permit to practice Winnemem ceremonies in what is now considered national forest. This is believed to be the first successful use of AIRFA.

2002 On June 4, Winnemem Wintu leaders Caleen Sisk-Franco and Mark Franco testify before Congress on sacred sites protection, and the raising of Shasta Dam and the catastrophic effect this will have on remaining sacred sites and ceremonial grounds still in use after years of cultural genocide.

2004 Winnemem hold Tuna Leliit Chonas — Hu'p Chonas ("dance in the old way," or war dance) at Shasta Dam to oppose raising the dam and flooding of cultural properties.

2006 Puberty Ceremony held on the McCloud River at site threatened by flooding.

2008 February, the home of the tribe's leadership burns in a suspicious fire. Requests for assistance to the BIA, HUD and other federal agencies are denied due to the tribe's lack of federal status.

1979

2002

2006

2008



Winnemem Wintu Tribe
14840 Bear Mountain Road
Redding, CA 96003
tel 530-275-2737
fax 530-275-4193
www.winnememwintu.us

A NEED FOR PEACE: PALESTINE AND ISRAEL

BY CLAIRE WINOGRAD

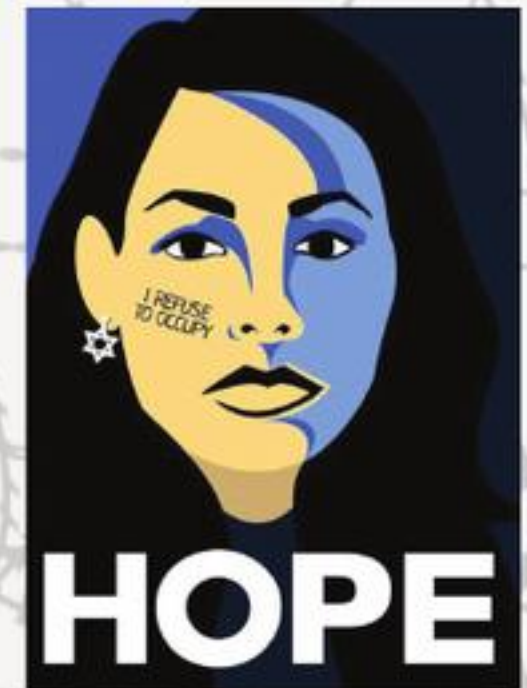
THE RECENT SIX-DAY CONFLICT IN GAZA HAS RESULTED IN 130 DEATHS IN GAZA AND FIVE DEATHS IN ISRAEL. This outburst in violence is not particularly surprising. Over the past months tensions have been building as Hamas launches missiles into Israel. To Israel, these attacks are unprovoked but to Hamas and many Palestinians, these attacks are necessary to the destruction of a regime that they don't believe should exist.

There are many layers of meaning and complexity to the Israeli-Palestinian conflict. As a result of the Holocaust and a millennia of anti-Semitism, a consensus formed among Jewish leadership in Europe that if Jews did not have their own Jewish state they would never truly be safe from persecution. Jews have lived in Palestine for thousands of years. However, in the 20th century, when Palestine became the aspirational home of a new Jewish state, huge numbers of Jews poured in, excited to leave behind the anti-Semitism they had experienced in Europe for so many years. Especially after World War 2 and the Holocaust in Europe, it was so clear that Europe may never ever be a safe place for Jews.

The Palestinians-who had been living in the area for thousands of years- did not consent to this takeover of their land. After the 1948 Israeli Arab conflict, over 700,000 Palestinians were expelled from their land by Jewish forces. As a result of the Israeli victory in the 1948 war, Israel expanded its original borders into 60% of the land allocated to the proposed Arab-state. Since then, Israel has led an imperialistic takeover of Palestinian land, mercilessly expelling countless Palestinians from their homes, and widening Israel's borders.



"BOTH ZIONISTS AND COLONIZERS OF AMERICA BELIEVE THAT IN ORDER TO CREATE A PERFECT HOMELAND FOR THEMSELVES, THEY MUST EXTERMINATE ALL THOSE WHO HAVE ALREADY BEEN LIVING THERE."



The Zionist agenda of removing Palestinians from their land in order to create a Jewish nation state reminds me of the United State's agenda of removing Native Americans from their homeland. Both Zionists and colonizers of America believe that in order to create a perfect homeland for themselves, they must exterminate all those who have already been living there. Both have colonial agendas. Both Native Americans and Palestinians continue to fight for their human rights.

There has been incredible violence between these groups for so many years. The Palestinians want, "right of return" and statehood. Both Israelis and Palestinians want mutual recognition, security of their borders, and control of Jerusalem. I believe that the Israeli-Palestinian conflict is not simply a conflict of good versus evil. Both groups have been victimized as some point and neither group shows signs of wanting to give up land. If the Palestinians continue to be thwarted in their goals for statehood, they will continue to throw bombs at Israel. If Israel were to give back the land taken from the Palestinians, the Jews would once again be on a desperate search for a homeland.

There is so much tension between the two groups, who both consider the land to be theirs. At this point, the most important way to address the historic conflict is both simple and complicated: talk, talk and more talk. The recent cease-fire in Gaza is a good first step towards a renewal of talks between these two ancient people. While the differences between these peoples seem intractable, the need for peace is of the utmost importance to the survival of both groups.

What the fuck is going on here?

12

This racist, anti-Palestine advertisement has been popping up on buses all across the United States. Sponsored by the "American Freedom Defense Initiative," its existence is protected by the our First Amendment. The rhetoric of "savage" is not new, as many of us living in the U.S. know. "Savage" is a racist phrase that has historically been used against Native Americans in order to dehumanize and demonize. If America really practiced "freedom for all," we would have to treat all humans with respect and dignity, regardless of how they've been racialized within the white supremacist ideology. For this reason, the United States has systematically argued that indigenous peoples and other people of color are not actually people. This kind of dehumanizing rhetoric is now being used against incarcerated people, "criminals," and "terrorists," in order to justify an expanding police state.

American racism against Native Americans has very much inspired this Zionist messaging. American racism has also inspired many other projects of racialization across the globe, such as eugenics in Nazi Germany, Apartheid in South America, and now the occupation of Palestine.

We must fight against racism and colonization in all of their forms. This means dismantling systems of race in the United States and abroad. This means recognizing the strength and humanity of all oppressed peoples throughout the world, and within our own communities.

Solidarity with Palestine! Free Gaza!

**IN ANY WAR
BETWEEN THE
CIVILIZED MAN
AND THE SAVAGE,
SUPPORT THE
CIVILIZED MAN.**

**SUPPORT ISRAEL!
DEFEAT JIHAD**

PAID FOR BY THE AMERICAN FREEDOM DEFENSE INITIATIVE

ATLASSHRUGS.COM

SIOA.US

JIHADWATCH.COM

Neocolonialism in the Americas, and Independence from the Right

Political reflections from a Latin American view

In 1926 the Latin-American political thinker Víctor Raúl Haya de la Torre wrote *¿Qué es el A.P.R.A.?* (What is the A.P.R.A.?) in which he proposed an organized Latin American united front against Yankee Imperialism. The front he refers to is the APRA party: American Popular Revolutionary Alliance. Besides the apparent anachronism that the text presents in contrast to our current American reality –taking into account all of the other Americas– Haya de la Torre realized the growing economic dominion that the United States was having on the rest of the Americas as a modern form of imperialism. A couple of decades later, after the Marshall Plan and NATO were effectively applied to Europe, Haya de la Torre proved to be right when the United States sphere of influence began to seize the political path of Latin America.



During the technological and military arms race against the Soviet Union and the spread of communism known as the Cold War, Latin America, for the most part, remained as a capitalist satellite for the United States' interests. Due to its significant geopolitical proximity, the United States didn't hesitate intervening in countless military operations sharing a common purpose: to avoid Soviet satellites in the Americas territory by the indoctrination of democratic capitalism. Therefore, there were only a couple of exceptions when a Latin American country was ruled by a Marxist government, such as Cuba, the Chile of Salvador Allende and Nicaragua's Sandinista administration of the late 1980s. With the exception of Cuba and the nuclear crisis, there were no Soviet military threats to the United States within the American territory.

Today that the Soviet threat is over, and the United States has shifted its attention towards the Middle East, Latin America possesses a greater autonomy and political individuality. At the same time, the economic imperialism that Haya de la Torre promulgated is no longer threatening Latin America as much. All this is the result of the liberation from ideological impositions, globalization and new emerging economies such as Asia. The economic realities we face today allow different economies to rely in several other countries almost as much as in the United States.

The independence from the United States symbolizes a pacific retreat from right wing dogmatism. From the times of Columbus, Latin America has lived in an oppressive and uncompromising division of classes inherited from a feudalist Spanish tradition. With the emergence of socialist and indigenous political movements, the twenty first century Latin America was ready to turn towards the left. Currently, many Latin American countries, with the notable exception of Colombia, Mexico and Chile, are working under leftist oriented political administrations. The Latin American pink tide contrasts from one country to the next: from Rousseff's moderate European-oriented model of welfare state in Brazil to Castro's Marxist-Leninist approach to Communism.

Most of their current politicians, under a more moderate and unaggressive speech that portrays a preoccupation towards extremism, have begun working in solidarity. Some of their counterparts have done several attempts to unify Latin America under a modern misconception of Bolivarianism –several doctrines based on the political ideologies of Latin-American liberator Simón Bolívar, which continue to evolve and adjust to different interpretations. On the other hand, these same politicians still have to face several challenges: drastic socio-economic inequalities between its citizens, corruption and the exploitation of workers and natural resources by private companies among others.

United together, the righteous brothers and the "conscious" empress..
 Represent, the Northwest, Indigenous.. B.G.S. til' the day I rest, In a wingdress..
 With my wupshash, and my nookshai, swole full of pride on the Washat line..
 Because my tribe refused to die, do what we do to Survive..
 Provide food for thought, to revive my people from genocide..
 Driven, I drive.. Livin' this Indigenous life..
 Our lives are intertwined, by the spirit deep inside our heart, body and mind..
 So I look to mine, to find my path.. Picked up my pen and wrote my rough draft..
 If you only knew the half, perhaps you would grasp, why we look to the past four generations..
 I'm representing many Northwest nations..
 This is the unification, to protect tradition from infestation, times a wastin'..
 I feel the urgency, currently, we are in a state of emergency..
 My tribe, worldwide.. It is time to solidify, before the aquifer runs dry..
 It's a capitalistic suicide, and they takin' us along for the ride, no compromise..
 Until we run out of supply, they will demand..
 Unified, my people and I, we understand..
 She knows the plan..
 Grandmother Moon, in tune with the land. K-La, Tribal Thought

(from previous page)

Above all of the challenges the Latin American left faces today, the macroeconomic mistakes that jeopardizes its confidence and credibility among the people is the quintessential one –this is the current situation of Argentina with Cristina Fernández. That historical ghost that continues to endanger Latin America's left by labeling as an inefficient institution when it comes to macroeconomics, has led to the worst possible outcomes: fascist neoliberal totalitarian regimes. That has been the case of Allende's frustrated leftist government that resulted in the military coup led by Augusto Pinochet in 1973. Peruvians experienced a similar situation seventeen years later when hyperinflation under Alan Garcia and the APRA party gave rise to the dictatorship of Fujimori, who is currently facing prison for human rights violation and corruption.

Probably what we should be wondering right now is why, when Latin America and Canada have started to look towards socialist policies, the United States has not. What is the social promise for a country that possesses an immense historical antagonism towards socialism, such as the United States? In the words of Zhou Enlai, regarding the consequences of the French Revolution, it is still "too early to know". However, this question will be the subject matter for another column.

--Eric Koechlin,

SI International Correspondent

WE FLY

On Wings as wide as this world the Angle Garhiel seeks justice
 As he guides us past all of your sophisticated technology--
 Your intrusive surveillance drones and Satellites, your Super Computers
 And all of BIG BROTHER Spies and Moles financed with stolen TRILLIONS.

But high, high above, HE sees ALL.
 He watches and waits. Watches and waits, with you.

Haven't you yet learned that you cannot shut us down?
 We certainly intend to frustrate you.

You slithered up to us and posed as our friends.
 Skulking behind cowardly acts of sabotage.
 We knew who you were when you kept comparing the imprisoned writers
 To Dietrich Bonhoeffer, executed by the Nazis.
 So please stop saying that you are "Religious."
 You are of your Father, the devil.

Tookie Williams and Karla Faye Tucker Gary Graham
 And Troy Davis Lives!

You killed them not! You killed them not!
 The words of the poets behind bars broke out.

We soar high, high above your hatred of us.

WE FLY

by Reginald S. Lewis

Colonial Ghost Armies by Thomas Walker

The Canadian soldiers stand coldly amongst barbed wire and tanks, bayonets drawn and faces like stone. As I watch their interactions with the Mohawks, whose land they are actively colonizing and people they are terrorizing, I feel the emptiness in the soldiers' bodies—the realization that, to put on their uniform, they have sacrificed their humanness.

This scene is from *Kanesatake*, a film uncovering the ongoing processes of colonization in North America. The film takes place in Oka, Quebec, Canada in 1990. The City of Oka had proposed to extend their private golf course to 18-holes, along with luxury housing—further into Mohawk territory. The stand-off that ensued, similar in its effect to the 1973 stand-off at Wounded Knee, exposed the glaringly violent and dehumanizing effects of colonization—an ongoing process of dehumanization that is both subtle and over, internal and external.

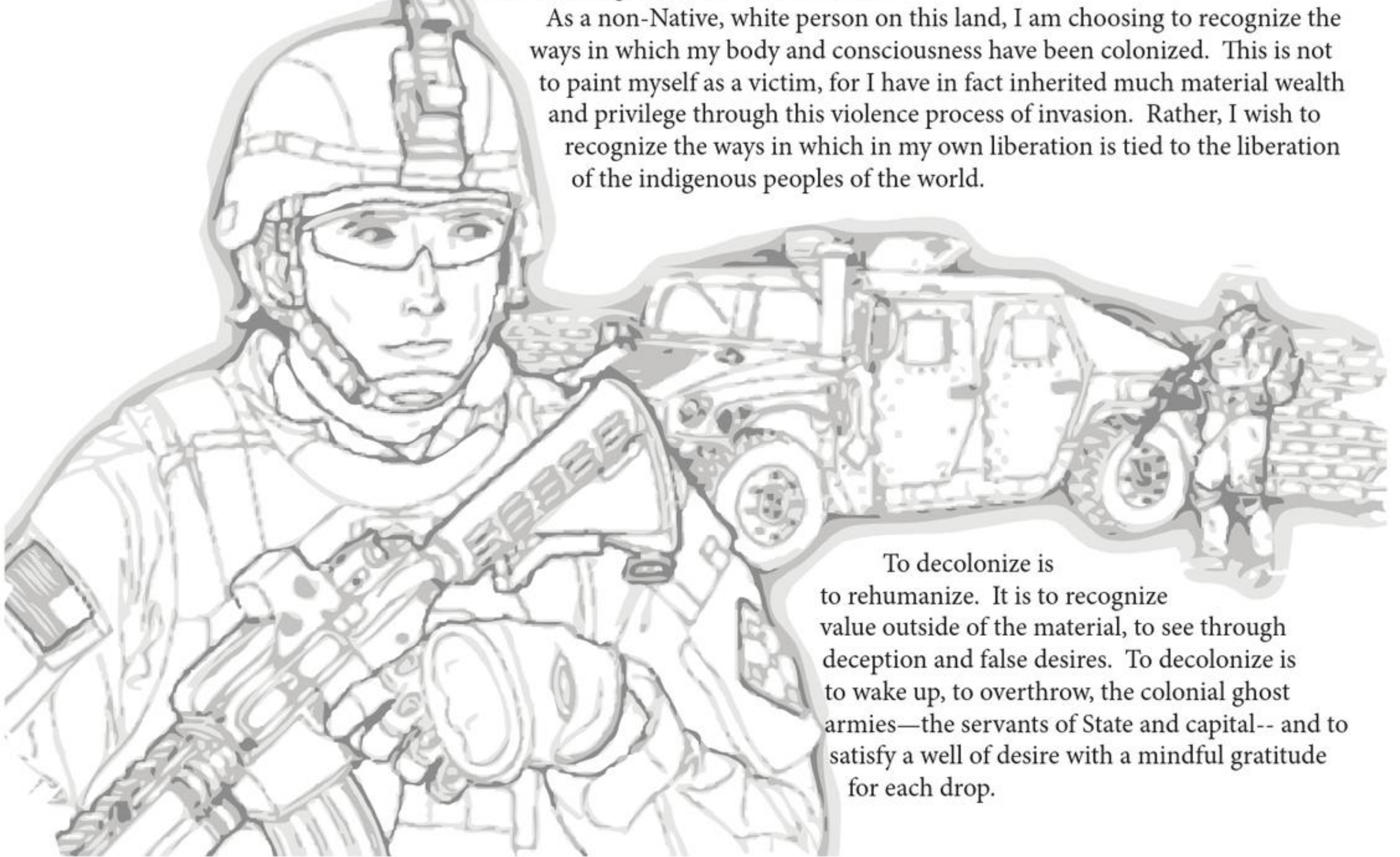
As I see again and again the many colonial powers of the world invade land, violate bodies, and extract resources, I begin to see that the muscle of global capital—the cops, prison guards, military, and other militarized forces—are but ghosts. They are not the ghosts that we generally imagine, that of a soul with no body, passing through walls. Rather, they are ghosts of another kind. The bodies of the colonial armies of the world have given up their autonomy, their own soul, their own heart, their own mind. They have given up their own path, spiritually and otherwise, and have relinquished their unique purpose for living on this Earth. These ghosts are bodies without souls.

The emptiness that pervades a uniformed body is viral, spreading to all who encounter this being. The uniform demands obedience, order, and fear. The uniformed official must wear this obedience, order, and fear-- wrap it all around their body, and must also wear that image on their face, in the way they speak, in every movement they make. These ghosts perpetrate violence in both subtle and outrageous ways, always forcing their power outward, onward, beyond.

Yet, as colonialism and imperialism push ever on, deeper into the mountains and rivers of indigenous land, these forces are also push deeper into the colonizer's heart. It is an insatiable drive to satisfy one's physical and spiritual necessities. It is connected to our existence as a people within a consumer culture. We consume products to fill the hole of dissatisfaction within ourselves, but the hole only grows bigger and more empty. Simultaneously, the colonial power, with which we remain complicit, searches for and seizes resources in order to fill our ever-expanding desires. This pattern of invasion, extraction, and filling of holes is centuries old.

As a non-Native, white person on this land, I am choosing to recognize the ways in which my body and consciousness have been colonized. This is not to paint myself as a victim, for I have in fact inherited much material wealth and privilege through this violence process of invasion. Rather, I wish to recognize the ways in which in my own liberation is tied to the liberation of the indigenous peoples of the world.

To decolonize is to rehumanize. It is to recognize value outside of the material, to see through deception and false desires. To decolonize is to wake up, to overthrow, the colonial ghost armies—the servants of State and capital-- and to satisfy a well of desire with a mindful gratitude for each drop.



98.5
fm



hearts
and
crimes



"ALL DAY DREAMER" BY: URIAH "Y-C" SMITH

IF YOU COULD ALLOW YOUR BRAIN TO TRAIL OFF TO SOME PLACE MORE PLEASANT THEN WHERE WE CURRENTLY ARE THEN WHY WOULD ONE CHOOSE TO DO ANYTHING OTHER THEN THAT? THE ANSWER IS CLEAR TO ME BECAUSE I WAS ONCE IN A PLACE MENTALLY, THAT PREVENTED ME FROM DOING THAT WHICH MAKES ME INTERNALLY HUMBLE NOW THAT I HAVE BECOME AWARE OF THE THINGS I CAN DO, PLACES I CAN GO I DO IT AS OFTEN AS A BIRD CRAPS ON A WINDSHIELD. I HAVE DONE MORE AND SEEN MORE THEN I EVER HAVE WITHOUT LEAVING THIS CELL. MY IMAGINATION MAKES IT'S OWN DECISIONS I IN TURN AM REWARDED WITH TRIPS TO THE MOST BEAUTIFUL PLACES, PLACES THAT HAVE NOT BEEN EXPLORED BY NO MAN... ASIDE FROM ME!

PEOPLE MAY THINK I'M COO-COO BUT IF YOU ASK ME THE "COO-COO" IS THE ONE WHO CHOOSES TO STAY IN PRISON MENTALLY, WHEN THE LAW ONLY REQUIRES US TO BE HERE PHYSICALLY...

TWENTY THREE HOURS IN A CELL -
 FOR SOME IS A MIND BENDING HELL -
 WHEN THEY LOCK YOUR BODY IN A CAGE -
 YOU JUST LET YOUR THOUGHTS TRAIL -
 OFF INTO ANOTHER REALM -
 WHERE NOTHING IS IMPOSSIBLE -
 FREE BEYOND ONES IMAGINATION -
 WHO'D HAVE EVER THOUGHT POSSIBLE -
 THEY SAY ALL DAY DREAMERS -
 ARE OUT OF OUR MINDS -
 BUT WOULDN'T ANY SANE INDIVIDUAL -
 WANT OUT OF THIS DUNGEON BEFORE THEIR TIME -
 SO WHO'S INSANE NOW -
 ME OR THE DIAGNOSER -
 YES MY BODY IS CHAINED UP -
 BUT TOWARDS FREEDOM I AM CLOSER -
 IN MY MIND I GO HOME EACHDAY -
 THE COPS WILL NEVER OPPRESS ME -
 I AM THE GUY EVERYONE SEES -
 SMILING WIDE WHEN THEY ARREST ME -
 AS BEAUTIFUL MUSIC AND PEOPLE -
 PAINTS A PORTRAIT IN MY MIND -
 ABUNDANT BEAUTY BEGINS TO TAKE OVER -
 IN SUCH DARK AND UGLY TIMES.



I am what I am not:
this is me defined by another person's mind, it's
a crime.
Ask the bird in a cage why it won't sing anymore
and in the same breath say with race, I gotta
chose one.

As my pulse quicken
these ropes thicken
pulling my head to the ground,
notice chains on my feet
these are my ancestors songs
Softly crying because they know that I gotta
chose one.

New Mexico sunset ignites inside of me,
because black and white is all I'm allowed to
be.

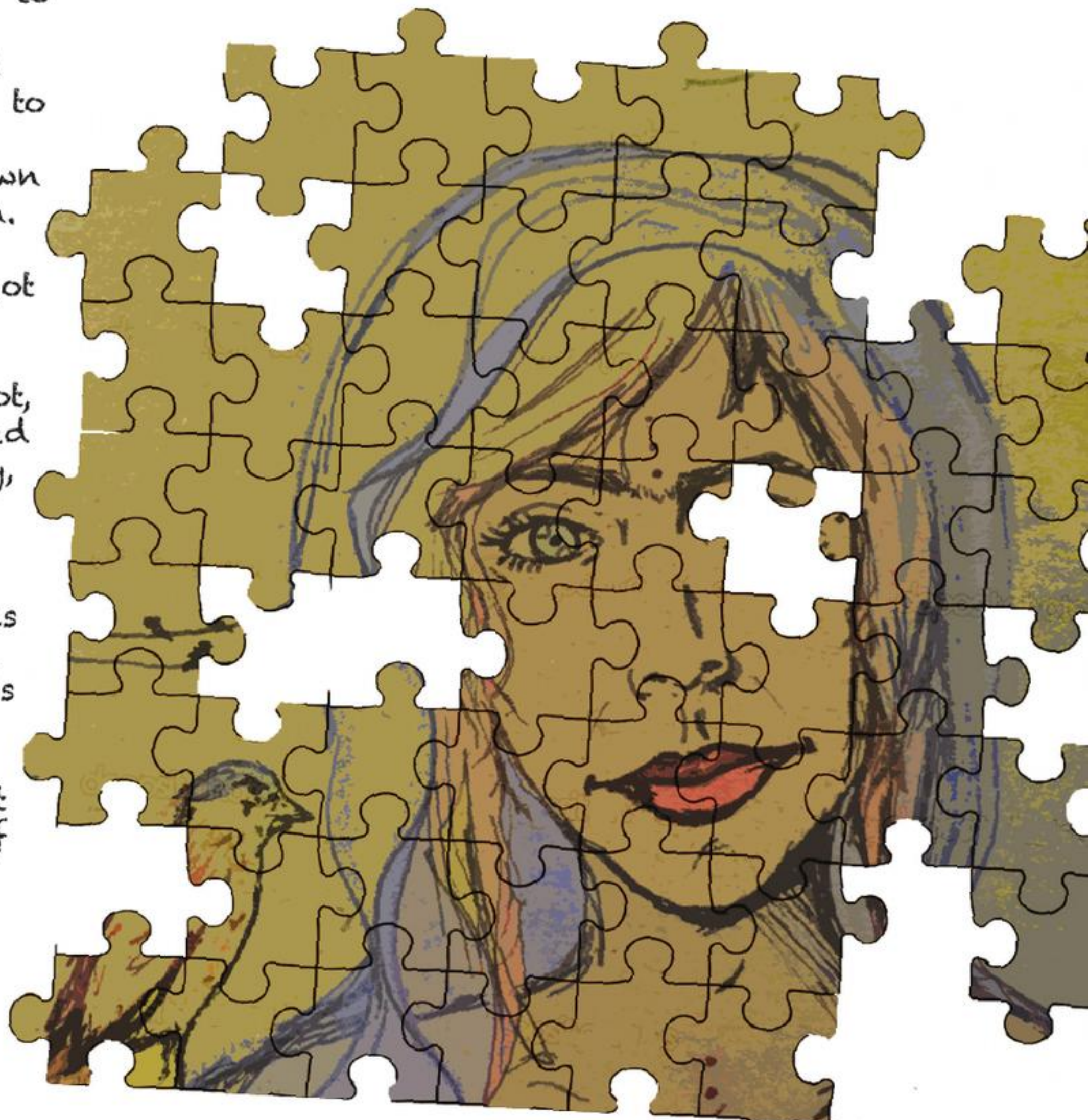
Hear the beating drum,
hot desert light turns to
night

Wandering as a child
trying to get the rain to
wash away pain
of the sun beating down
makin me brown again.

What you perceive has got
you deceived
say it's me
defined by what I am not,
but sometimes you need
to think more critically,
identity
and it's complexities.

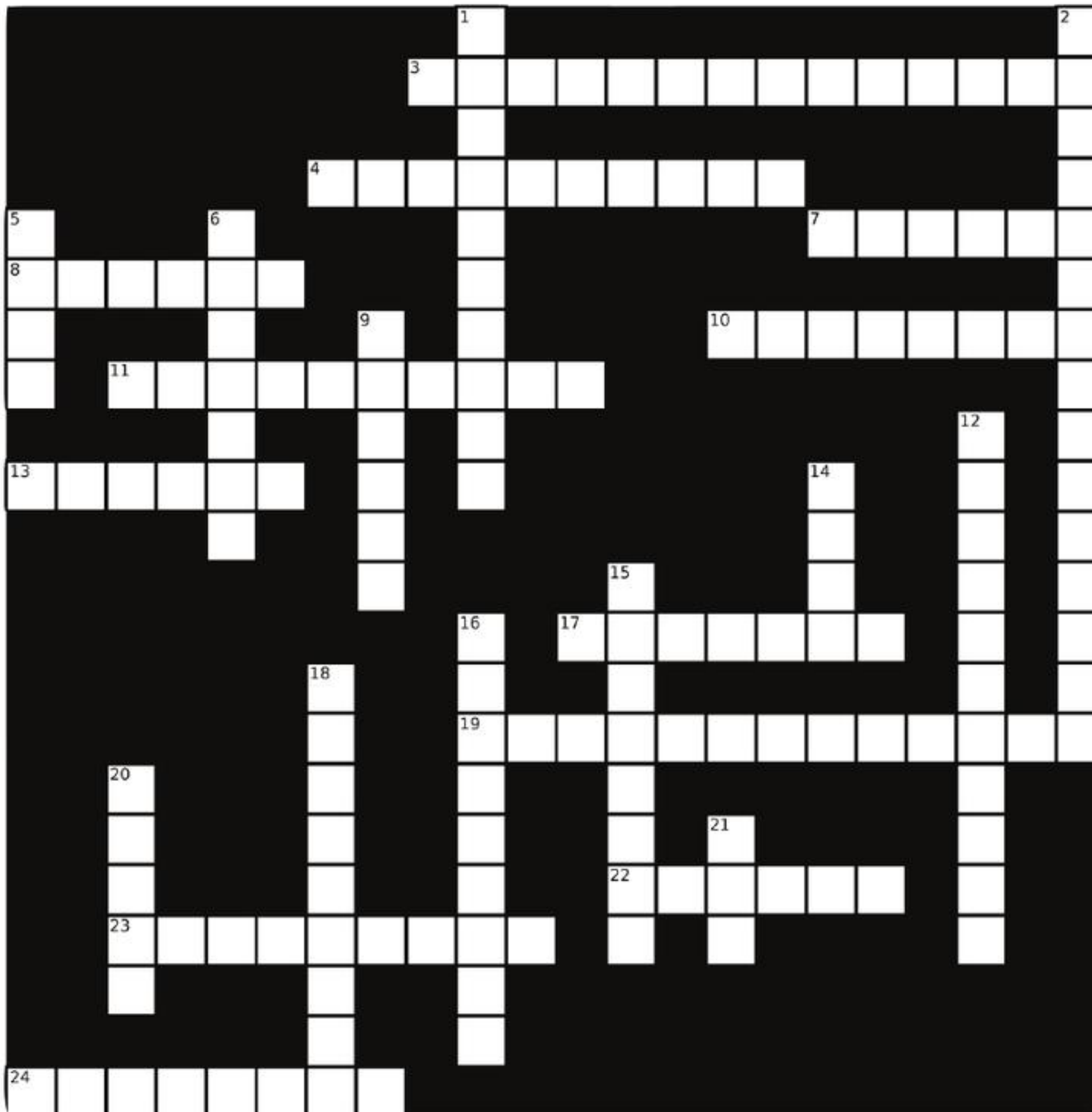
The goddess inside is
telling me to move on
because even though this
is my hearts
lament-filled song
One day I'll be set
free from this cage of
perception
Deception

What you see
are only pieces of me.



CROSSWORD!

FILL IN THE BLANKS AND HOW PROCESSES OF
COLONIZATION, RACISM, AND STATE REPRESSION
ARE ALL INTERCONNECTED!



- Across
- 3 Name of AIM activist, political prisoner, and P.O.W. from Battle of Wounded Knee.
- 4 Process of radical social transformation; bikes; always with love and sometimes armed.
- 7 Name of the atoll that was stolen from indigenous inhabitants by U.S. government for nuclear testing; swimwear.
- 8 "No free Negro, or mulatto, not residing in this state at the time of the adoption of this constitution, shall come, reside, or be within this State, or hold any real estate." This clause remained in the _____ constitution until 2000.
- 10 Eugene is on colonized _____ land.
- 11 Not working for, working with.
- 13 Do this with a grand jury.
- 17 "I do not _____ to any search"; necessary for sexual activity.
- 19 This president signed the "Indian Removal Act," was responsible for the death of about 4000 Cherokees, and committed many other crimes against humanity.
- 22 Winner of popular vote in 2012 Presidential Election.
- 23 Israel is a(n) _____ state.
- 24 In the U.S., 1 in 10 of these are currently incarcerated, under probation, or on parole.

- Down
- 1 Don't occupy.
- 2 Social creation of "crime" and "criminals"; upholds systems of domination such as sexism and racism.
- 5 They are not your friends.
- 6 In 1492, Christopher Columbus _____.
- 9 "If you are thinking of visiting my homeland, please don't."
- 12 FOX News says: "It's a food product, essentially."
- 14 Indigenous group based in Chiapas, challenging colonial and neoliberal policies. Acronym
- 15 This type of school is a form of cultural genocide against Native Americans.
- 16 "_____ stands for the liberation of the human mind from the dominion of religion and liberation of the human body from the coercion of property; liberation from the shackles and restraint of government. It stands for a social order based on the free grouping of individuals..." -Emma Goldman
- 18 UO dorm _____ furniture is built at Oregon State Penitentiary by prisoners that are paid less than \$1 an hour.
- 20 A day for giving thanks.
- 21 Don't talk to the _____.

SO, YOU WANT TO BE AN INSURGENT?

We are a publication at the University of Oregon. We produce magazines, newsletters, a blog, and other forms of news and educational propaganda.

We operate on a consensus-based democratic model in which all participants get to have a say. We are unionized with the Industrial Workers of the World.

If you are an artist, writer, designer, or just want to see what we're about, visit us at the Survival Center (in the EMU), call us, e-mail us, or contact us however you please.

If you are incarcerated, your submissions of writing, poetry, and art, are welcome! We love to hear from you. If you are seeking a penpal, please let us know if we can print your address in our publication. We don't want to assume.

Finally, the Student Insurgent is provided free of charge for University of Oregon students and faculty, and all incarcerated people.

Otherwise, submissions are \$15/year.

Sharing is caring.

Contact:
Student Insurgent
EMU Suite One, University of Oregon
Eugene, OR 97403-1228
541-346-3716
studentinsurgent@gmail.com

stencil instructions

A beginners guide to painting with stencils



- Draw or copy your image on a piece of paper.
- Glue the paper onto a bit of card using good glue.
- Cut straight through the drawing and card at the same time using a very sharp knife. Snap off blades are the best. The sharper your knife, the better your stencil looks.
- Ideal card should be about 1.5mm thick—much fatter and it's too difficult and boring to cut through. Any thinner and it gets sloppy quick.
- Find an unassuming piece of card as a folder to hold your stencil in and leave the house before you think of something more comfortable you could be doing.
- Get a small roll of tape and pre-tear small strips ready to attach stencil to the wall.
- Shake and test can of paint before you leave. Matte finish comes out better and dries quicker.
- Apply paint sparingly.
- Move around the city quickly.
- Pace yourself and repeat as often as you feel inadequate and no one listens to a word you say.

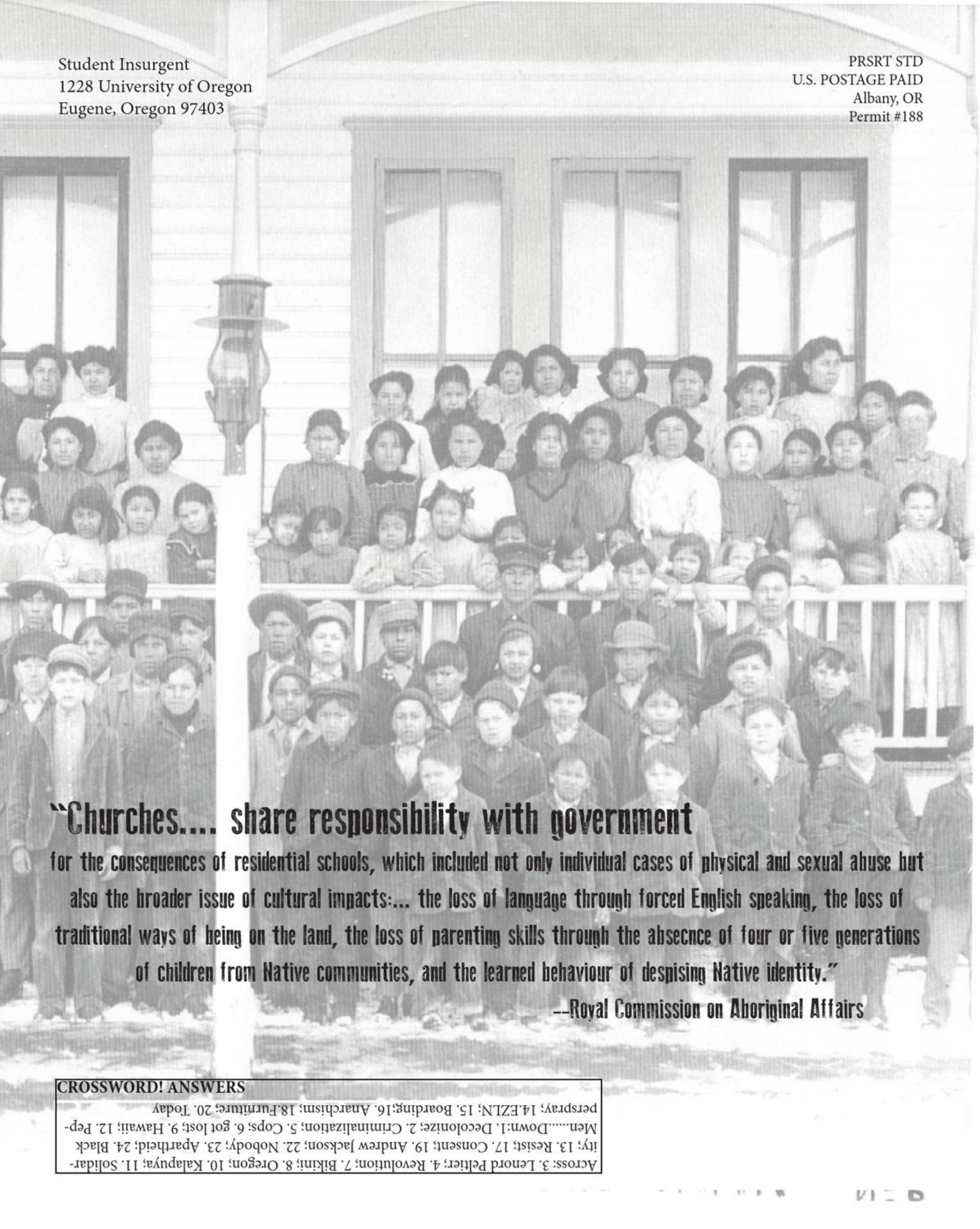
In 1973, Oglala Lakota Indians of the Pine Ridge Indian Reservation and AIM activists seized the town of Wounded Knee, demanding the U.S. government end human rights abuses in Native communities and uphold treaties with Indian Nations. Leonard Peltier has been incarcerated since 1977 for the shooting of two FBI agents at the Wounded Knee incident of 1973. The evidence of the case is highly contested, and Amnesty International considers his an "Unfair Trial," and recognizes Leonard Peltier as a political prisoner. We support the release of Leonard, and the abolition of prisons.



LEONARD PELTIER

Student Insurgent
1228 University of Oregon
Eugene, Oregon 97403

PRSRT STD
U.S. POSTAGE PAID
Albany, OR
Permit #188



“Churches.... share responsibility with government

for the consequences of residential schools, which included not only individual cases of physical and sexual abuse but also the broader issue of cultural impacts:... the loss of language through forced English speaking, the loss of traditional ways of being on the land, the loss of parenting skills through the absence of four or five generations of children from Native communities, and the learned behaviour of despising Native identity.”

—Royal Commission on Aboriginal Affairs

CROSSWORD! ANSWERS

Across: 3. Lenord Peltier; 4. Revolution; 7. Bikini; 8. Oregon; 10. Kalapuya; 11. Solidarity; 13. Resist; 17. Consent; 19. Andrew Jackson; 22. Nobody; 23. Apartheid; 24. Black Men.....Down: 1. Decolonize; 2. Criminalization; 5. Cops; 6. got lost; 9. Hawaii; 12. Perspray; 14. EZLN; 15. Boarding; 16. Anarchism; 18. Furniture; 20. Today